The Case and Title.

THE Earl of *Exeter* with divers other Lords and Gentlemen are Proprietors and Owners in poſſeſſion, and Commoners by undoubted right and Title in the Law, by ſeveral and reſpective decents, and purchaſes of 36000 Acres of Fen and Meadow ground, lying between the Rivers of *Glenn*, and *Kyme Eay*, in the County of *Lincoln*, and of ſeveral Mannors, and Lordſhips adjoyning thereunto: And wherein the ſaid Lords, and Owners, their Farmers and Tenants, have Common appendent to their Lands adjoyning, and particularly the ſaid Earl of *Exeter* is there ſeiſed of the Mannors of *Bourne*, *Morton*, and *Byker*; and of the Soyl and Royalty of *Brovage*, for about 14 miles together in the ſaid Fen, and Meadow-ground.

The grievances committed by the Dreyners.

The Lords and Owners being eſtated and poſſeſſed as aforeſaid, the now pretended Dreyners (*Anno* 1635) by colour of a Contract with certain Commiſſioners of *Sewers* (themſelves being the chief in Commiſſion) entred into and upon the ſaid Level, and without conſent of the Owners, without Inquiry by Jury, againſt an expreſs Verdict whereby the ſaid Level was found not ſurrounded, and conſequently not at the diſpoſal of the Commiſſioners of *Sewers:* And alſo notwithſtanding the Exceptions, Suits publick and private, Complaints of the Owners and Commoners, endeavoured to poſſeſs themſelves of 14000 Acres thereof, encompaſſed the ſame with Banks and new Dreyns, ſtopt the old ones, whereby at length ſuch inundations fell upon the Neighbouring Towns, they were conſtrained (the Dreyners refuſing to appear and juſtify their proceedings upon Actions of Law brought againſt them, for the preſervation of their Lives and Goods, being authorized in that behalf by Commiſſioners of *Sewers*) to open the old Dreyns, ſince which the ſaid Level hath been and now is peaceably enjoyed by the Lords, Owners and Commoners as the ſame hath been from time, whereof the Memory of man is not to the contrary.

The preſent Queſtion.

Theſe Dreyners now deſire to be Eſtated in the aforeſaid 14000 Acres by Act of Parliament, upon pretence of their Improvement and former poſſeſſion thereof.

The Lords Owners and Commoners pray that they may not be ſtript of their Eſtates upon ſuch pretences, the Premiſes are a true ſtate of the Caſe, Title, and Queſtion in difference; and deny divers Pretences and Allegations, in the Propoſals and Narrative of the Dreyners contained to be true; That is to ſay,

Dreyners falſe Pretences.

1. They deny, That the ſaid Dreyners were ever in a juſt, lawful or quiet poſſeſſion of 14000 Acres of the ſaid Level, For
The ſaid Poſſeſſion (ſuch as the ſame was) was obtained illegally only by Colour of a Commiſſion of *Sewers*, but without due proceedings thereupon, and not warrantable by Law, Statute or Precedent.

2. The poſſeſſion was interrupted by Clayms, Entryes, Diſtreſſes, and Actions brought by the Owners and Commoners, as appears by divers Records, and other Teſtimonies.

2. They deny that a Contract was made with the Dreyners to give them 24000 Acres by approbation of many thouſand Commoners, For
No ſuch thing was ever yet proved, and the enſuing Complaints, Suits, and Actions of the Owners and Commoners evidence the contrary.

3. They deny that the undertaking to Dreyn the Level was ever performed, For,
The Level in general (the 14000 Acres intended for the Dreyners themſelves excepted) was not bettered by the pretended Dreyning, nor the new Dreyns ſo effectual and uſeful as the old Dreyns, which the Dreyns had ſtopped.

4. They deny that the Dreyners by their dreyning improved the 14000 Acres to a Mark an Acre annual value, For
The ſame was of as great yearly value and profit 40 and 50 years before, as we are ready to prove.

5. They deny that the Title or Contract, under which theſe Dreyners claim, is the ſame with *Lovels Level*, *Bedford Level*, and other former undertakings, For

1. *Lovels Dreyning* was by general conſent after the awarding of a Writ of *ad quod damnum*.

2. *Bedford Level* was by verdict found to be ſurrounded ground and of no value, *Lyndſey Level* was by verdict found not ſurrounded, and proved of a good yearly Value.

3. *Bedford Level* was contracted for with the Owners and Country at *Lynn* 6 *Car. primi*, and after Dreyned; *Lyndſey Level* never contracted for with the Owners and Country, but reſted from them by Power and Force.

The undertaking in *Bedford Level* was begun, and purſued legally, and finiſhed, and continued to the Honour and Profit of the Undertakers and Country.

The undertaking in *Lyndſey Level* was moſt illegally begun, violently and injuriouſly purſued, and never finiſhed to this day, proving only vexatious and miſchievous both to the undertakers and Country.

6. They deny that the Lords and Owners (who continually offered and ſtill offer to defend their Right by Law) either committed or abetted any Riot, or the pulling down the Dreyners Houſes or Plantations, but what their oppreſſions conſtrained poor people to do, or may conſtrain them unto in the future, the ſaid Lords and Owners know not: but have heard what ever Riot was, the ſame was occaſioned by one *Hull*, Servant to the late *Earl* of *Lindſey*, who is ſuppoſed to be ſtill living to give account thereof, and the ſaid Lords, and Owners, are unjuſtly Scandaled therewith, not being concern'd in Suit or in Law to excuſe or anſwer it.

7. They ſay the queſtion is miſ-ſtated to be now between the Riotters and Dreyners, but between the Dreyners and Owners, which ſhall be preferred to improve theſe Lands.

Their Propoſals Anſwered.

The Dreyners Propoſals, which are but three in number, are conceived by the ſaid Lords and Owners unjuſt and unreaſonable, being as followeth:

1. *Propoſal.* That the Dreyners ſhould have 14000 Acres of the Level, with help to repair the Works by them erected.

Anſwer 1. Theſe Owners conceive it unjuſt and unreaſonable that 14000 Acres of Land ſhould be demanded from the Owners thereof without Right and without Price for the ſame, and without Crime or pretence other than the ſcandal of a Riot.

2. The Lords and Owners conceive it moſt unjuſt and unreaſonable, the Dreyners ſhould both divide and chuſe not only ſo much in quantity but the beſt Land in quality, their 14000 Acres being the heart and middle of the Level, ſecured by Banks and Dreyns from the Upland-waters, unto which the reſt is left liable.

3. They are ready to prove that 14000 Acres are more by ſome Thouſands of Acres than the pretended Dreyners can claim by their own pretended contract made by and with themſelves.

4. The Lords and Owners conceive it moſt unjuſt and unreaſonable that they ſhould be required to contribute to the repairs of thoſe Works, by which themſelves and the Country ſuſtained ſuch miſchief, and which were erected without leave to excuſe them, or Law to juſtifie them: And they conceive this Propoſal deſigned purpoſely to prevent the demand of Satisfaction for the aforeſaid injuries ſuſtained by the Country.

2. *Propoſal.* That the Dreyners when eſtated by Act of Parliament in 14000 Acres will be contented to Sell them to the Country for their Money diſburſed with Intereſt.

Anſwer 1. This were to abuſe the Juſtice and Authority of Parliament, to deveſt men of their Eſtates, to the end they may be put to buy them again.

2. The Lords and Owners having undoubted right in the Premiſes by Purchaſes already made and paid for, 'twere unjuſt and unreaſonable they ſhould Re-purchaſe their own Lands.

3. If theſe Dreyners (as probably it may be) by their projects in improving other mens Lands, have ſpent more than the Lands are worth, 'tis not reaſonable they ſhould be reimburſed out of their purſes whom they have wronged.

3. *Propoſal.* That the Dreyners will accept of the Intereſt of the Lords and Owners, and be obliged to double every mans Profit in the Level.

Anſwer 1. If this offer ſhould Intitle the pretended Dreyners to this Level, they may in like manner Intitle themſelves to all the Common and Waſt-ground in *England*; not that they mean or can improve the Nature of the Soyl by Dreyning, but by altering the manner of Enjoyment from Common to Incloſure, when they have the whole to themſelves, the Commoners excluded: by which means, if the ſame were lawful for the Owners to do (as the ſame is not) but expreſly againſt the Letter of divers Statutes, they could themſelves treble every mans Profit.

2. Commons are not to be valued according to the ſingle profit made thereof, but as they Benefit and Maintain arable Land to which they belong, and which cannot conſiſt without them: therefore,

3. The Policy of this Propoſal to get the whole Level under the ſpecious pretence of doubling each mans profit, would (to compaſs the Dreyners deſign) deſtroy Forty Neighbouring Townſhips conſiſting in Tillage, which cannot be maintained without Common.

Upon Conſideration whereof,

It is Humbly deſired on the behalf of the Lords, Owners and Commoners, that they may be protected and defended in their Rights and Inheritances, according to the Laws and Statutes of this Realm, and quieted againſt ſuch unreaſonable Propoſals as aforeſaid, being but endeavours (under the ſpecious pretence of Improvement) to get other mens Lands, without Title, Conſideration, Conſent, Verdict or Legal Eviction.

AN

Earneſt Call

To thoſe

Nonconformiſts,

Who really Believe the Doctrine

OF THE

Holy, Bleſſed, and Glorious

TRINITY,

To come into the Communion

OF THE

Church of ENGLAND;

THAT

By their Conſtant Regular Confeſſion of the Chriſtian Faith, *they may Confound the Devices of thoſe*

GAIN-SAYERS,

WHOM

By their Separation they have ſo much Encouraged.

" Let us conſider one another to provoke unto Love,
" and to Good Works: Not forſaking the Aſſembling
" of our ſelves together, &c. Heb. 10. 24, 25.

London Printed, and are to be Sold by *Randal Taylor* near *Stationers-Hall*, 1691.

AN

Earneſt Call

To thoſe

Nonconformiſts, &c.

My dear Brethren,

SO I call you all, who Believe the Doctrine of the Bleſſed *TRINITY* Sincerely and Practically, who Worſhip the *Father, Son,* and *Holy Ghoſt*, in whoſe Name we are *BAPTIZED*. I beſeech you by the *Meekneſs and Gentleneſs of our Lord Jeſus Chriſt*, That you would lay aſide all Prejudices againſt me, who have ſo often declar'd to ſo many of you, That it can hardly be imagin'd, that the *Father of Lyes* could ever find out a readier way to prepare the

Populace for the Reception of that moſt damnable Doctrine of the *Anti-Trinitarians*, than by the contempt of the *COMMON-PRAYER*. We have often heard a ſenſeleſs Clamour, that the *Common-Prayer*, is an *Idolatrous Worſhip:* Now we are told, why it is charg'd with *Idolatry*. In a Book Entitled, *Eſſays towards a Union between Divinity and Morality*, Part 5. Chap. 4. are theſe Words: "The firſt Commandement ſettles Supreme Worſhip wholly on the Father, and "makes the communicating of it, "Idolatry; as for our Honor, we are "to pay to the Son, the Scriptures "call Mediation. As for Worſhipping the Holy Ghoſt, there is no "Mention made of it in the whole "Scripture; and when there is no "Ground for ſuch Worſhip, one had "as good make 100 Perſons in the "God-head, as Three: But yet, tho' "ſuch Worſhip be Idolatrous, and conſequently Odious; yet ought it not "to deter us from our reaſonable Liberty: thus I have formerly mani-

"feſted,

"feſted, the *Socinian* may commu-
"cate with the Church of *England*,
"&c.

Thus you ſee this moſt Impudent *TEACHER* of the groſſeſt *Hypocriſie*, charges the publick Worſhip of the *Church of England*, with *Idolatry*, becauſe we Worſhip *the Son, and the Holy Ghoſt*, as we do *the Father*, as being with the Father the only True, and Eternal GOD. In a late Pamphlet, Entitled, *A Vindication of the* Unitarians, *page* 3. we find the like Expreſſions: 'If we err, *ſays this* '*Profeſſed* Arian, indeed, we Blaſpheme 'the Son, and Holy Ghoſt, which, 'we hope we do not; but if you 'err, Do not you both Blaſpheme and 'and Commit *Idolatry* in Worſhip-'ping them as Co-equal to the Fa-'ther? You ſee here, *What Spirit it is* that Inſtigates ſo many People to cry out againſt the *Common-Prayer*, as if it were *Idolatry*, &c. I beſeech you to conſider theſe Words of *T. Cartwright*, and the Anſwer given thereunto by the moſt Reverend Father

ther in God, Arch-Biſhop *Whitgifte*.
'The Defence of the Anſwer to the
'Admonition, *page* 496. *T. C.*

'The like may be ſaid of the *Gloria-*
'*Patri*, and the *Athanaſius*'s Creed, it
'was firſt brought into the Church,
'to the end, that men thereby ſhould
'make an open Profeſſion in the
'Church, of the Divinity of the Son
'of GOD, againſt the deteſtable
'Opinion of *Arius* and his Diſciples,
'wherewith at that time marvellouſly
'ſwarmed almoſt the whole Chriſten-
'dom: Now that it hath pleaſed the
'Lord to quench that Fire, there is
'no ſuch cauſe, why theſe things
'ſhould be in the Church; at the leaſt,
'why that *Gloria-Patri* ſhould be ſo
'often repeated.

Jo. whitgifte.

'Even as convenient now, as it was
'then: For it is as neceſſary to main-
'tain Truth, and make it known, as
'it is to ſuppreſs Errours; and yet
'it is not unknown, that even in our
'Days, and in this Church there have

'been

'been *Arians*, and I pray God, there 'be none ſtill. I muſt ſuſpect the 'matter, not well underſtanding where-'unto thoſe glances of yours at *Gloria-'Patri*, and *Athanaſius*'s Creed do tend. '*Gloria-Patri*, beſides that, it con-'taineth a brief Confeſſion of the *Tri-'nity*, and of the Divinity of *Jeſus 'Chriſt*; it is a Magnifying, and Glo-'rifying of the Father, the Son, and 'the Holy Ghoſt, Three Perſons, and 'One God; and *Athanaſius*'s-Creed, 'is not only an excellent Confutation 'of *Arius*'s Hereſy, but a plain decla-'ration of the Myſtery of the Tri-'nity, ſuch as is neceſſary for all 'Chriſtian men to learn and know; 'and therefore he that is offended 'with the oft repetition, or ſaying of 'either of them, I cannot tell what I 'ſhould judge of him. But undoubt-'edly, there is great Cauſe, why 'I ſhould ſuſpect him at the leaſt 'of ſingularity and unquietneſs.

You ſee this Prudent Man, did *SUSPECT*, that ſome Cunning *Anti-Trinitarians* had a hand in the

Inflaming of ſome *Hot-headed Perſons*, with an unreaſonable Indignation againſt the *Liturgy* of the Church of *England*, particularly thoſe moſt Excellent Parts of it, the *Gloria-Patri*, and the *Athanaſian*-Creed. I do not charge *T. C.* with *Arianiſm*, but I charge him with a groſs Defect of that *Zeal*, which *Chriſtianity* requires, to that *Principal Article* of *Sanctifying Truth*, which the *Arians*, and all other ſorts of *Anti-Trinitarians* ſo eagerly endeavour to Suppreſs. That *Gloria-Patri* is ſo often repeated, is ſo far from being a *Vain Repetition*, that 'tis impoſſible any man ſhould ever conceive a good Thought, but when he has in his Heart the *Power* and *Efficacy* of thoſe Words: 'Glory be 'to the Father, and to the Son, and 'to the Holy Ghoſt. Therefore doth our Mother, the Church of *England*, *Order*, that the *Gloria-Patri* ſhall be repeated at the end of every *Pſalm*, becauſe the *Conforming* of our Hearts to thoſe *Divine Affections*, which are expreſt in every *Pſalm*, proceeds only from

from the *Efficacy* of the *Senſe* contained in thoſe Words, 'Glory be to the 'Father, *&c.* in which conſiſts the Life and Reality of all *Chriſtian Virtue*. No wonder that any man ſlights the *LORD*'s *PRAYER*, who hates the Doctrine of the *TRINITY*, and conſequently denies the Author of that *Abſolutely Perfect* Form of Prayer to be the True and Eternal GOD. One of the late Blaſphemers of the *God-head* of our Bleſſed Saviour, in his Book Entitled, *Eſſays*, &c. *Part* 6. *Chap.* 4. has theſe words: 'The 'Lord's Prayer was but as an Ex-'ample to ſhew the proper length, 'and matter for Prayer, and un-'doubtedly, that Service is weak and 'ſuperſtitious, that deals too much 'in repetition of it. He plainly reflects upon the *Divine Service* of the Church of *England*, which in another place he charges with *Idolatry*, as he does here with *Superſtition*. Another of theſe *Anti-Chriſtians*, in a late Pamphlet, Entitled, *Doctor Wallis*'s *Letter*, &c. Anſwered by a Friend,

Friend, Belches forth this horrid Blaſphemy in deriſion of the Bleſſed *TRINITY*: 'Suppoſe one Wo-'man, *Mary*, to be Married to Three 'Men at once; *Peter*, *James*, and '*John*; I *Mary*, take thee *Peter*, '*James*, and *John* to be my Wedded 'Husband, *&c.* Here are indeed 'Three Perſons, but only One Hus-'band, the Husband-hood is but One, 'tho' the Perſons are Three.

'Hear, O our GOD, for we are 'Deſpiſed. Hear, O our GOD, for 'Thou art Deſpiſed. 'Ariſe, O God, 'plead thine own Cauſe, remember 'how the Fooliſh Man reproacheth 'thee daily. Oh, My dear Brethren, conſider, I beſeech you, that every True and Living Member of *England*, ſeeing his Bleſſed LORD thus *Crucified afreſh, and put to an Open Shame*, Cries out to you: 'Is it no-'thing to you, all ye that paſs by? 'Behold and ſee, if there be any Sorrow like unto my Sorrow! But that it may not be ſaid by any of my

my Adverſaries, that I do nothing but make Exclamations, I ſhall here ſhew you in one Inſtance, how I deal with this ſort of *GAIN-SAYERS*, in a way of the ſtricteſt kind of Argumentation. They Boaſt themſelves in the Title of *Unitarians*, and pretend a mighty Zeal for the Honor of the *UNITY* of the *Divine Eſſence*; and yet one of them in a late Pamphlet, Entitled, *Some Thoughts upon Dr.* Sherlock's *Vindication*, &c. plainly Blaſphemes that *TRANSCENDENT UNITY* in theſe Words: 'By GOD we underſtand 'a Divine, and Supreme Perſon, one 'Numerical Being, and Spirit, having 'the ſame Notion of that Unity, 'which we have of an Angel, a Man, 'a King, *&c.*

Anſwer,

IT cannot be properly ſaid, That the *Divine Eſſence* is Numerically One: *Numerical Unity*, implies a poſſibility

ſibility of *Multiplication.* That which is *Numerically One*, is One of Many, as an *Angel*, or a *Man*, &c. 'Tis true, the Son is *Numerically One*, but 'tis for this reaſon, becauſe the *Plurality* of *Sons*, does not imply a Contradiction, as it does that there ſhould be more than *One GOD*, or *Being abſolutely Infinite.* That the *One Infinite Being, is the Father, Son, and Holy Ghoſt*, the Holy Scriptures do abundantly Teſtify. And it is moſt *Reaſonable* to Conceive that in the One *Infinite Eſſence*, there may be a Certain *Trinity*, or *Triplicity*, which cannot in any wiſe Appertain to any Three Perſons of a Finite Nature. Neither can the *UNITY* of the *Divine Eſſence*, be communicable to any Finite *INDIVIDUAL:* So that for any man *to have the ſame Notion of that Unity*, which we have of the Unity of an *Angel*, a *Man*, &c. is to *Err, not knowing the Scriptures, nor the Power of GOD.* That you may conſtantly retain the right Notion of the *Infinity*, and conſequently

ly of the *Abſolute*, and *Incommunicable* UNITY of the *Divine Eſſence*, I ſhall Adviſe you frequently to Meditate on the 40. *Chap.* of the Book of the Prophet *ISAIAH*.

I ſhall not detain you any longer at preſent, but only to Entreat you to Joyn with me in that Devotion, which we are Directed unto, by the Right Reverend Father in GOD, *ARTHUR LAKE* Biſhop of *Bath* and *Wells*, in the Prayer he ſub-joyns to his Excellent Sermon on theſe Words of that Bleſſed Prophet: 'And His Name ſhall be called, the 'Wonderful Counſellour, the Mighty 'GOD.

'*LORD*, Guide us by thy 'Counſel, Support us by thy 'Power, that we be neither Cir-'cumvented, nor Quelled, but 'by thy Direction and Protecti-'on, we may eſcape both the

'Craft

'Craft, and the Force of all
'our Enemies. So ſhall we e-
'ver Glorify thee, as our Ad-
'mirable Counſellour, and our
'moſt Mighty GOD, *Amen.*

MVSEVM
BRITAN
NICVM

FINIS.